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it is written is that of the usual apologetic interest: if Bergson and the Christian belief are compatible, so much the better for the Christian belief; if they are not, so much the worse for Bergson. In this case, philosophy and religion are in harmony. The "vital impulse" may be construed as a moral deity; "intuition" is the same as religious faith; Bergson's modified "finalism" is consistent with the more vital part of Christian theism; the Bergsonian plea for "freedom" lays a foundation for the religious belief in the kinship of God and man, communion and co-operation of man with God, the necessity of "conversion," and the doctrine of salvation. Even in the matter of immortality, Bergson's thoughts are "sobering," to be sure, "but not disappointing." "Now our conclusion with regard to Bergson is that he leaves us free to believe; nay, more, he furnishes us with a basis which *encourages* us to believe. The general tendency of his thinking is spiritual and progressive and would seem to be more compatible with a Christian conception of life—whether here or beyond—than with any other."

Perhaps the most significant suggestion which the book makes is this: Since Bergson's philosophy is so great an encouragement to Christian faith, we cannot afford to neglect those inalienable aspects of his system which are incompatible with the static and absolutistic elements of the traditional creed. This suggestion, however, is made rather too unobtrusively.

A. C. W.

HISTORY OF RELIGIONS

SAUNDERS, KENNETH J. *The Heart of Buddhism*. London: Oxford University Press, 1915. 96 pages. 1s. 6d.

This little book belongs to "The Heritage of India" series. The editors of this series are Dr. Farquhar and the Bishop of Dornakal. The editors state that every book accepted for publication must pass two tests: "Everything must be scholarly, and everything must be sympathetic."

The title is indeed an ambitious one for a book of only a hundred pages. It contains about fifty poems, called "typical," and about a dozen "specimen" stories. The poems, some of which contain but a few lines, are taken for the most part from the two works: *Psalms of the Brethren*, and *Psalms of the Sisters*.

Much that bulks large in the Buddhism of the Dialogues, and of the other sacred literature of Buddhism finds no mention in this, "an anthology of Buddhist verse," or in its stories. This is accounted for, as the writer indicates, by the fact that he is presenting the heart, not of Buddhism of the sacred literature, but rather that of the present-day Buddhist, who, the author assures us, has little interest in Buddha's doctrines of Nirvana, personality, and the soul. Moreover, the writer holds that the heart of a religion is to be found in its hymns rather than in its dogmatic literature. Consequently, this little volume is largely of the nature of a Buddhist hymnal. On the whole, it is a piece of work well worthy a careful perusal.

W. C. MacD.

MISCELLANEOUS

ECKMAN, GEORGE P. *The Literary Primacy of the Bible*. New York and Cincinnati: Methodist Book Concern, 1915. 209 pages. \$1.00.

This book is the result of a series of lectures delivered by the author in connection with the Mendenhall Foundation at DePauw University, Indiana. In a Foreword,